The Inquirer

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RELIGION IN DEPTH

MEN have to accept the consequences of their ideals as well as of their follies, and contrary to what is frequently preached the consequences of ideals are often hard and sometimes not clear.

The European races have taught the Africans—or a good many of them—three things. That all men are the children of God, that it is right to be free, and that there is, alas, a tremendous power behind the emotion of nationalism. The coloured man now believes what the white man taught him, not because he was taught but because he now believes in his bones that these things are good and right. He can now no more deny their truth for himself, and the demands they make upon him, than he can deny his own idea of his place in the world.

The black African believes that he has right behind him; he wont forget it; he cannot; and the right has been given to him by the white races.

If the white races had stayed out of Africa there is no reason to suppose that the modern Africans would have known what freedom meant in the modern sense.

The white races have now to accept, inevitably, the results of their own ideals.

Results of ideals

Ideals of this kind however are tricky things to deal with. And it is well for this to be faced. Even the remotest knowledge of history will teach men to blanch more than once at the result of their ideals, as well as of their evils. Most revolutions have started with glory and ended up with terror—whatever the ultimate consequence. And most wars have been maintained by the good and the brave and not by the evil and poltroon. It is altogether a superficial view to suppose that when God and his vicegerents, the ideals, have been whipped up behind what is thought to be good, that the good will turn out exactly as men thought it to be. Men after all have to perform the good, and they have the terrible habit, even at their highest, of slipping up on this.

An open question

John Foster Dulles, late Secretary of State in the U.S.A. was a good man. According to those who knew him he thought of the world as a place where good and evil were in conflict. He was behind the good, and God, because Dulles believed in God, was behind him. God was not behind communism because this was evil. American foreign policy in his time was deeply influenced by this belief, perhaps it still is, but it is an open question whether the Dulles policy has saved the world or brought it near disaster. Certain it is that the spirit of Dulles would be behind the planes that have been flying over Russia. And whatever the reasons or excuses (and it would be naive to suppose that the Russians would not do the same thing if they saw the necessity and chance elsewhere) it can hardly be regarded as an act of peace.

Was then God behind the plane that for one reason or another smashed the Summit Conference ? And presumably the spirit of John Foster Dulles would reply with a fervent, yes.

Turning from vanity

In consequence of such facts it is sometimes thought that religion for intelligent people is dead or dying. God gets mixed up in all manner of impossible situations. The results of ideals, no matter how elevated the latter may be, are not always impressive evidence of the benign presence of God. But religion, since man is man and is always likely to remain so, can never die. For one simple reason; that there will always be men of moral stature who will turn away from what George Fox (and Leo Tolstoy) called "vanity". The men who see through the moral cheat of the "good time" and the triviality of death as the consummation of life.

But the turning away for such men is not religion, or the beginning of it. Hating injustices, despising evil, being horrified at the triviality of death as such is not the religion which endures beyond the ages. For when every injustice and evil within sight has been overcome, there still remain injustices, evils and death. And if life is nothing more than a continuous battle against these things then the George Foxes and the Leo Tolstoys would regard life as a cheat. Leo Tolstoy very nearly did.

The flesh for the moment

The man of moral stature has inevitably to take his ideals to a range of experience more purgative than they. A religion of ideals is pitiably human. Sooner or later they have to be laid aside, forgotten, so that the realisation may be found that they are man-made after all. When they are taken up again they are less man-made because of the purging experience.

Religion if it is not an ultimate religion of God can very soon become an ideology. Indeed a religion, professing itself to be a religion of God, can very soon become an ideology if the word God is but a word, and its meaning is not sought for in the travail of the depths. When a religious movement has surrendered its meaning of God it may flash for a moment, but the moment and all it seems to stand for will inevitably die.

INQUIRER INTERVIEWS

THE INQUIRER INTERVIEWS MR. LEONARD MASON

(The Rev. Leonard Mason is shortly to leave the Great Meeting, Leicester, to undertake the important Canadian ministry of the Church of the Messiah, Montreal, Quebec, Canada.)

Question 1: *Mr. Mason, though your forthcoming ministry in Montreal will mean the rupture of home ties, you will certainly be looking forward to your future work under quite different conditions. What for you is the chief attraction of becoming a liberal minister in the New World ?*

My chief attraction in accepting the invitation to Montreal is the opportunity to work with a strong group of people whose religious outlook inclines to the humanist position. I find it exciting to be able to work out attitudes of belief and worship which are frankly based on natural experience and scientific knowledge rather than on traditional theology. An equally strong attraction is the prospect of working with people drawn from a variety of national backgrounds. Montreal is the entrepôt for a considerable number of New Canadians, some from non-Christian cultures. It therefore gives a chance to work out a tolerant universalism in practice as well as in theory.

Question 2: You have had varied ministries here, including service in a London mission and in two congregations with distinguished histories. What will be your outstanding memory of them ?

My chief memory of Mansford Street, Bethnal Green is of war-time conditions and of communal shelter life on the Church premises. The area rocked but we rolled through our Church and Mission activities relatively undiminished, and managed to produce, for example, Shaw's " Pygmalion " in the thick of air-raids, and even became itinerant players in the Tube shelters. Norwich too was war-torn, but there I saw the wonderful peace-lights come on again, shared the relief and gratitude of those whose sons had come through, and realised how much old religious centres, whether Cathedral or Meeting House, enshrined the hopes of an embattled people. Leicester is too close for memory.

Question 3: What do you think is the most important change that has taken place on our Unitarian scene here since you began your ministry in 1936 *?*

The necessity to supplement income for the adequate support of a growing family. I have been fortunate in being able to engage in University teaching, internal and extra-mural, and the requirements and facilities of this have served to fill out the lack in my College training.

Question 4: You trained at a college where the academic discipline was severe. Looking back on your training do you think that, in general, it prepared you reasonably adequately for your future work and development as a Unitarian minister ?

I shall be ever grateful for the University training my College afforded me at the Arts course level, and I suppose ever regretful that the theological course was such a flat and uninspiring follow-on. The Arts course opened vistas, the theological seemed to close them. Classical Greek studies were shunted on to the text of the New Testament and early Fathers, history was narrowed from the human epics of several ancient cultures to the distorted accounts of a single Semitic tribe, philosophy was side-tracked to the minutiae of Christian doctrine and to the hopeless attempt of rehabilitating theology as somehow still queen of the sciences. In rebellion at the end I tore up my theological notes, and have scarcely opened those books on biblical scholarship and allied themes which I erroneously supposed were a prerequisite of a person's library. Possibly this has been a personal and temperamental rebellion, but I still regret the wasted years with the over-emphasis on biblical scholarship at a time when an intelligent grasp was needed of the newer psychological assessment of human nature, the broad implications of scientific theory, the expanding horizons of anthropology and comparative religion, and the 20th Century challenges of political, economic and sociological studies. I felt unequipped to deal with the human situation.

Question 5: *Do you think that, in general, there has been any lowering of intellectual standards among our ministers in recent years and if so, what would be your explanation of this ?*

I have no close or overall picture of ministerial intellectual standards, but it certainly strikes me that we are no longer making any significant overt contribution to the intellectual and religious currents of our time by way of published works, academic discussions and public lectures. My association with my colleagues in the recent Symposium of Unitarian thinking convinced me that the ability is there alright but that our men have not the means for sustained effort in penetrating and clear thinking, myself of course included.

Each man seemed over-burdened with other duties, lacking in the leisure and detachment which might give them a chance to do some independent thinking, careful writing and direct clear communication of their ideas. Intellectual religious leadership is, I think, still vital as many of our Churches are in important towns, cities and university centres. But we need a newer expression of that leadership in terms of a clear, liberal, modern approach to thoughtful issues—less scholastic in the narrower sense of that word ; less ministerial and in-grown. Probably these requirements cannot easily be taught in our Colleges nor brought to full expression in our Churches where for the most part we have to speak quietly and courageously to small groups. But we do need men of prophetic liberal conviction trained to persuade people—the public—to the values of liberalism and universalism in religion now in grave danger of not being heard of or encountered in public at all. I cite this as a problem. Somehow Unitarianism needs a new package ; the contents are good, and, when really sampled by outsiders, are appreciated.

Question 6: *What in general do you think is the outlook for our Unitarian movement, both short-term and long-term?*

Perhaps including an answer to a further question: Do you think that, intellectually and socially, the future is likely to favour our free religious outlook and if so do you think we are likely to develop on much the same lines as the American Unitarian Association ?

The outlook for our movement in this country depends on how successfully or otherwise the problem of recruitment to the ministry can be solved. Our Churches, in the main, work only at half-cock without a full-time trained leader, and not much more effectively when that leader has to engage in outside work to supplement his earnings. One man, one centre is the ideal to aim at, his abilities not dissipated over two or more Churches, nor siphoned off unduly, as often at present, into district, provincial and General Assembly duties ; but devoted preponderantly to his town.

Our towns are changing their complexion, population is becoming increasingly mobile from centre to suburb, from old to new town, student and immigrant increase while public entertainment, sociability and culture are decreasing with the growth of T.V. Yet folks need fellowship all the more, seek ideas and espouse causes. They look for a forum where ideas, values and attitudes can be aired and exchanged without indoctrination or undue hurry to bring them to commitment.

A Unitarian minister can be a focal gathering point for this social need. He himself will have to be abreast of the currents in adult education and social drives, broad-minded, tolerant and hospitable especially towards the groups settled in his town from afar, and towards youngsters seeking companionship and escape from educational and economic pressures.

His must be an overt ministry, not cloistered or precious; and a man can be overt only in a limited area.

He will need a church base that must certainly have a face-lifting. See the re-modelling of shops, banks, cafes, houses that goes on in our towns. There is a new accent in frontal and interior architecture, in colour and design; that accent is needed in our Church meeting-places and occasions of worship. Let Unitarians give themselves and their ministers a chance to show that their methods as well as their theology are liberal, empirical, modern.

You couple this question with a comparison with the American Unitarian Association and with the hope that we might develop on much the same lines as they. If so you will have to hope that general Church-going will increase as it has in America from 20 to 60 per cent. of the population in about 30 years. It might happen here ; but the signs are not favourable. Meanwhile I remember the start of the American upward trend 25 years ago. The A.U.A. had a thoroughgoing Commission of Appraisal covering all aspects of Unitarian religious life and conducted by professional paid investigators. After the shock and shake-up of the appraisal many of the recommendations were implemented. It may have been only a coincidence, but from that time on the curve of progress has mounted.

American methods are not ours. We might consider it supremely stupid to have to submit to shock-therapy and also to have to pay handsomely for our pains into the bargain. We cannot therefore expect that American progress will eventually or inevitably spill over into Britain.

Question 7: *With conditions changing so rapidly and trying to look 40 years ahead, do you think that the increasing influence of R. Catholicism as expressive of Christian orthodoxy will lead to any sort of union between the Free Churches and/or their eventual decline ?*

If changes in the religious situation in the next 40 years produce a union of Protestant denominations, Free Churches first and then some kind of working agreement with the Church of England, in reply to a marked growth of Roman Catholicism, it could happen that Unitarianism would find unexpected strength. Automatically excluded from the Protestant Union it might be the sole remaining voice of dissent and nonconformity, the sole legatee of 1662. Here would be one body turning away from confident Catholicism and from a defensive Protestant orthodoxy, vehicle for dissident opinion and rational radical liberalism, for modernism and a forward-looking faith. It could become a strong alternative to the major uniformity. Let's hope so !

A LAYMAN'S DIARY

May 15 (Sunday). What a pity the two television networks have to point out their Sunday evening religious programmes at exactly the same time, 7 to 7.25 ! Tonight we were torn between John Betjeman, taking viewers on a conducted tour of three West Country parish churches (BBC), and Basil Spence, the architect, talking (on ITV) about the design and progress of the new Coventry Cathedral. We plumped for Betjeman, and were, of course, amply repaid—he couldn't be dull if he tried. But religious television is scanty enough without this ridiculously engineered clashing of times. (Obviously it is no mere coincidence.) Someone should write to the Religious Broadcasting Advisory Committee about it. They really should.

*

May 16. At the General Assembly Business Meeting last month the following resolution was passed, it will be recalled, with only four dissentient votes:—

> That whereas in these momentous times great issues develop rapidly, and whereas the Unitarian voice should be heard as each new situation is faced, this Annual Meeting requests the Council to find means of making public statements on behalf of the Assembly as each situation arises.

In the current *Inquirer*, Mr. W. M. Spooner of Streatham expresses some doubt about the possibility of our speaking with one voice in this way because, he says, we allow complete freedom of thought. "The only distinctive Unitarian attitude is the complete freedom of the individual to think, write and vote according to his conscience". Mr. Spooner thinks this will prevent us from saying anything out loud at all.

I quite agree that on particular issues on which our members are known to have widely differing views we cannot put out a "Unitarian line", but that should not stop us from speaking out, and with no uncertain voice, whenever we come across any attempt to deprive the individual of the freedom which Mr. Spooner so trenchantly describes. I would almost suggest that our new Committee of Public Witness (if one is set up) will have a full-time job, even if it confines itself to speaking out against infringements of human liberty; and that may well be its most suitable, and most Unitarian, field of action.

Take, for example, the decision last week of the Wanstead and Woodford Borough Council to ask every applicant for a post in their Town Hall whether he now holds *or has ever held* political views in sympathy with the communist or fascist movements. However much one may personally dislike communism or fascism, this is an iniquitous action to be taken by a public body (or by any employer) except in a few special cases where national security may be involved. What right have the borough council to require an applicant for a job to disclose his private opinions, on politics, religion or anything else ? But how good it would be to open one's daily paper and read this news item:—

Unitarians Deplore Political 'Test'

> A spokesman of the Unitarian Committee of Public Witness, Essex Hall, London, yesterday deplored the action of Wanstead and Woodford Borough Council in requiring, from all applicants for employment under the council, answers to questions about their present and past political opinions and associations. He said that Unitarians everywhere would strongly regret this unjustified infringement of the basic liberties of conscience, belief and action, and he hoped that applicants for posts with the council would refuse to answer such questions if they were put to them.

If little paragraphs like that started appearing in the daily papers once or twice a month, people would soon sit up and say, "Who are these Unitarians ? They certainly seem to know their own minds on the need to stick up for freedom. Thank goodness someone has the enterprise to speak out. More power to their elbows !"

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May 19. Last year the Rev. John Kielty visited the United States, at the invitation of the Minns Lectureship Committee, to deliver three lectures on *British Unitarianism, Past, Present and Future*. The Minns Lectures were endowed by Miss Susan Mills of Boston, Mass., in memory of her brother Thomas Minns, a descendant of the first minister of the First Unitarian Church, Boston, and on this occasion they were delivered to audiences in Winchester, Wellesley and Dedham, all in Massachusetts. The three lectures have just been published in a thick booklet of 48 pages by the Lindsey Press, and can be obtained for 2/6d. from the Essex Hall Bookroom.

They are a mine of information, partly because they were prepared for an overseas (I will not say foreign !) audience, which meant that Mr. Kielty had to start "from scratch" and could not assume that his hearers had any prior knowledge of the subject. I have found the result most refreshing, and have been quietly able to fill in many gaps in my knowledge of Unitarian thought and history which I have never dared to ask about, for fear of seeming an ignoramus. Who are the Westminster Divines ? What exactly was the *effect* of the Dissenters' Chapel Act of 1844 ? Where did the "Methodist Unitarians" come from, and when ? What essential tasks lie before our movement in Britain in the immediate future ? These questions, and a great many others, are dealt with in a lively and thought-provoking way; "pride without complacency" seems to be the motto of this helpful work.

CHURCHES and MINISTERS

NEWCASTLE UPON TYNE

THE MINISTER—PROFILE

ON the morning of the 7th of March, 1960, there appeared in the News Chronicle an article by Geoffrey Murray on "The Living Church". He was writing about a Church with a Faith that serves Man and Truth. Indeed it was all about the Church of the Divine Unity, Newcastle upon Tyne and the minister, the Rev. John Storer.

After describing the church as "a handsome modern building full of light, colour and space", Mr. Murray went on to give a glowing account of the church's influence in the City.

It is encouraging to read in a National Daily Newspaper about the work and influence of one of our Unitarian churches, and of the impressive impact one of our ministers is having on the social and religious life of the community.

The present minister is fully alive to the long tradition he inherits of deep thinking in the fields of theology, philosophy, and comparative religion. As the present young minister remarks, "People join us because they have thought themselves into the Unitarian way of looking at things".

Before John Storer entered the Unitarian College, Manchester, as a Probationary Student he worked in industry in the neighbourhood of Middlesbrough. That his experience as an industrial worker held him in good stead is proved by his subsequent success both as a student and minister. He learned to know his fellows in an intimate manner and got to know a great deal about their reactions to social and religious questions.

The Rev. John Storer

In 1947 he came to Manchester to carry forward his desire to become a Minister of Religion. He was accepted by the College Committee and was a student in the College in Victoria Park and at the Manchester University, 1947-51. During his studentship he was a visiting preacher at most of the churches in Lancashire and Cheshire, and served as a competent and greatly loved teacher in the Sunday School at Brookfield Church, Gorton. Always thoughtfully considerate of the feelings of others, he won for himself many friends at the school and church.

On leaving college in 1951 he became the minister of Hale Chapel, Cheshire, where for six years, 1951-57, he enjoyed a full and happy ministry. It was while he was a minister at Hale that he undertook the honorary Secretaryship of the Manchester District Association of Churches, and represented the Association on the Council of the General Assembly, and took upon himself the added responsibility of serving several sub-committees. This experience gave him an insight into the conditions and needs of the churches, an experience from which he himself would be the first to acknowledge real benefit.

Following this excellent service in the Manchester area he answered the call to the Church of the Divine Unity where he is proving himself to be a most worthy successor of the late Rev. Herbert Barnes.

John Storer, besides having enthusiasm, coupled with an abundance of energy, has also initiative. He is brimming over with new ideas for strengthening the life of his church, and giving fresh courage to his people. May his service at Newcastle be long, happy and fruitful of good work. He is indeed blessed with an excellent helpmeet in his enthusiastic Unitarian wife.

THE CHURCH

The Church of the Divine Unity, Ellison Place, a modern, comfortably furnished building, with two well-equipped halls and a number of smaller attractively proportioned rooms, was erected in 1940 during the ministry of the late Rev. Herbert Barnes, under whose notable leadership the work was begun and successfully completed. Ellison Place, once described as a quiet dignified street, is now the scene of much change. A car park replaces a garden; building operations, involving the extension of King's College and the College of Technology, will bring the church almost on to the college campus, while future road development is likely to give it an island site, and hence, a more prominent position.

The members of Divine Unity have the ability to accept change and use it to advantage. Fourth in line with the congregation which during the reign of Charles II worshipped in the Close Gate Meeting House, the first of the city's nonconformist churches, the present congregation looks back with pride to those changes in the life of the city which have, indeed, been brought about under the influence of some of its past ministers and lay people. The names of seven of the ministers and at least nine of the lay-members are enshrined in the "Dictionary of National Biography". They include the Rev. William Turner, who founded the first Sunday School in the North of England, projected the Newcastle Literary and Philosophical Society, and assisted in the formation of the Newcastle Mechanics Institute; James Losh, Recorder of Newcastle, political and social reformer, and an early opponent of the slave trade; and Mrs. Gaskell, who was related to the Rev. William Turner.

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Today the tradition continues with no diminution of zeal. Much individual service is given in various fields, such as that of education, children's and old people's welfare, the U.N.A., Hospital Committees, the Red Cross and Local Government Service. The whole congregation has been engaged in providing clothing and raising funds for the refugees, especially during World Refugee Year.

Sunday Services are well supported, most of the worshippers travelling in, some from as far as twenty miles away. An up-to-date Sunday School includes among its loyal staff a university lecturer, a training college tutor, and a primary school headmistress. Preparation classes are held.

The church has mid-week activities to suit all tastes. A branch of the U.Y.P.L. formed two years ago flourishes with over two dozen members. A discussion group meets fortnightly in the winter, and has seldom less than thirty-five people present. Badminton is played twice a week during session, and coaching is given to the inexpert. The Drama Players put on two, and sometimes three, plays a year. A Music Club just recently inaugurated has more than sixty subscribers and much talent in its midst. Each Wednesday afternoon the church opens its doors to an "Over 60's" group. A Women's League branch caters for the ladies.

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Regular attention is given to the premises. Last year the church was re-roofed, the Barnes Hall redecorated, and the organ overhauled. This year the church has been redecorated, together with the vestibule and committee room. Next year, as a memorial to the Rev. Herbert Barnes, it is planned to convert the church gallery into a Lecture Theatre by means of sliding partitions. This will also fittingly mark the church's coming of age.

Church adult and junior membership steadily grows. The Church Publicity Committee advertises Unitarianism in the local newspapers and replies to inquiries. The congregation is ready for change, eager to serve, warm in its fellowship and, above all, outward looking. The church dedication stone bears the words: "by Divine guidance only shall its growth continue". Looking forward into the future the most earnest prayer of members is that the God of the fathers will be with their children.

IT OCCURRED TO ME

By Muriel Hilton

THE train journey to Maidstone in the first rapture of Spring weather was unbelievably beautiful. Innumerable new-born lambs dotted the austere landscape of the Romney marshes—long-legged timid little creatures who hugged the woolly comfort of their patient mothers. Some, the more adventurous had strayed away together, but swiftly fled back in terror at the approaching silence-plundering train. We passed banks of sunshine-dappled primroses, and the flecks of blossom that were soon to foam the orchard branches. At one railway halt we stopped as usual for the loading of mushrooms, and the sky which had been darkening with considerable intensity suddenly released its freight of silver-arrowed rain. Down it came. The sun strode magnificently out of a lowering cloud, and then quite suddenly a superb rainbow arched the sky radiating its wealth of brilliant colour.

A little boy sitting near with his parents was captivated by the rainbow so clearly discerned from the spacious carriage window and he started to ask questions of his father as to why it should be there. His father in a not particularly animated voice proceeded to give the scientific explanation, and then hoping that this would suffice buried his head in the book he was reading. The little boy continued to stare out of the window. The mushrooms loaded, the train began to move out of the station, and it so happened that the rainbow faded from the sky vanishing suddenly as it had appeared.

The little boy turned his gaze from the bereft sky and said to his father, "Daddy, did the engine driver stop so that we could see the rainbow?"

It was charming to think that in a boy's mind the British railways ran with such poetic intention, and the adults who knew better hid their smiles wondering no doubt how long the child would keep such an illusion. For the rest of the journey the boy thought he saw the vanished rainbow on his hands, on his mother's face and on the clothes of fellow passengers.

It is strange and reassuring how often and how unexpectedly we encounter a visitation of beauty and the child's inimitable response to it.

★

We rightly deplore all manifestations of the colour bar in other parts of the globe. It is easy to see the evil and injustice of man's inhumanity to man in other countries, but oh! it is much more difficult to expose or even to admit such a monstrous indignity as the colour bar in our own country, and yet it is there in obvious and subtle ways.

I have recently read "To Sir—With Love" by E. R. Braithwaite, an autobiographical account of a negro teacher in a school in the east end of London. The author was born in British Guiana. He received a good education obtaining a science degree. He joined the R.A.F. in 1940 and after the war at the demobilisation centre was told that he would have no difficulty with his degree and engineering qualifications in finding a job. Then came the shock. There were a fair number of posts going for a man of his capabilities, but he soon found that his colour was against him. During the war for six years he had almost forgot that he was different from a white man. He had been proud to be British, identifying England as the hub of fairness, tolerance and all the freedoms. His disillusionment was very bitter, and he describes some of the needless hurts which were inflicted upon him. These revelations should surely be investigated by a commission!

A casual meeting with an elderly gentleman led him to teaching, his degree securing him an appointment in an East London school.

The book sharply brings to life the children in and out of school, the perennial problems of the teacher, the nature of racial misunderstanding and the deep satisfactions of achievement. It is a deeply moving book and throws a considerable light on ways of achieving understanding and relationship with the growing generation.

★

Prior to its appearance on the West-end stage I was privileged to see "A Passage to India", an adaptation of E. M. Forster's novel by Miss Santha Rama Rau. The play is a remarkably faithful rendering of the novel, sensitive in its portrayal of character and unexpectedly exciting. There is a memorable performance by an Indian actor in the part of Dr. Aziz the exuberant doctor whose social excesses stemming from the contempt and indifference usually meted out by Anglo-Indians culminates in disaster.

It is one of the most compelling plays I have seen for years, and an experience that should not be missed. I imagine that there are many like myself who after seeing it are led to a re-reading of the novel.

Correspondence

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

The Ministry

Sir: Mr. Kielty has drawn the attention of the General Assembly to the extreme shortage of ministers—169 for 313 churches. The following figures may interest readers and afford some idea of the extent of the decline during the present century.

In 1914 there were 369 men and women in our ministry, active and retired. In 1921, 337. In 1930, 293. In 1940, 306 (including 57 retired). In 1950 there were 231 (of whom 35 were retired) for 312 churches. Today there are 169. In short, since 1914 our ministerial strength has declined by 200, and the decline has been more rapid since the beginning of the last war than it was between the two wars. (Mr. Kielty's figure seems to refer to "active"; in addition there are about 40 "retired" ministers.)

One of the factors hastening this process has undoubtedly been the falling level of ministerial stipends, about which until quite recently little has been done.

Dr. Kennett is reported as saying that "the basic factor in the present shortage of ministers" is the inadequacy of stipends. Dr. Stephen, who has just returned to Washington, states in the Calendar of All Souls Church: "in Britain the picture is, at best, gloomy". "There is an acute shortage of ministers, due to the shockingly inadequate salaries which are paid". Are the members of our churches perhaps past being shocked? Or, faced as we are with extinction in centre after centre of our Faith, can we not grapple seriously with this problem and save ourselves by our own exertions?

I suggest that the G.A. minimal stipends be raised immediately by £50 this year and £50 next year and that every member of our churches re-examine at once the amount that he or she contributes and increases it to a figure commensurate with the times in which we are living. Let us break through the hesitancy and apathy which surrounds this whole subject. If you want anything badly enough, you pay for it. Why should our churches continue to get ministers "on the cheap". Is this not a form of immorality against which Unitarians should surely guard themselves? In addition, I suggest that a Central Stipend Augmentation Fund be established to assist ministers in strategically placed centres, in other words to see that the best men are placed where they may serve most effectively. By a combination of local effort and central direction we could save the movement in Great Britain and promote new and hopeful life and vigour.

Yours, ——

(The writer of the above letter encloses his name and address but wishes to remain anonymous. But the position now is well known, and it is bad in other denominations. It remains for those who care, to do everything they can about it. All this is understood, but not as well understood as it can be everywhere.

We doubt whether any further correspondence would now help. —Editor.)

With One Voice

Sir: A recent correspondent has complained, that we were now expected "to believe in Canon Collins", but no longer "expected to believe in God."

I wonder whether he listened to Dr. Brock Chisholm last night, who was taking part in a broadcast programme on "World Mental Health Year ?" Two points made by this former Director of the World Health Organisation stand out in my mind:—

(1) For the first time in recorded history, mankind has the power to destroy itself; therefore, "automatic" responses, inherited from our forebears and our "prophets", are no longer sufficient to meet this unprecedented situation.

(2) People render their "prophets" a poor service by "freezing" their ideas at the point at which they died.

On the basis of these remarks, I would suggest to your correspondent that:—

(1) Whilst no Unitarian, I hope, would wish to commit any other Unitarian to views which the latter does not hold, the Canon mentioned is, to my mind, representative of an interpretation of current problems (e.g. that of disarmament) which is entirely consonant with the ethic propounded by Jesus of Nazareth; and

(2) We ought not to exclude the "reverent agnostic" from our fellowship—"Everyone who will . . . shall come!"

And does it matter in the last analysis (provided only that the concept be noble !) whether the Divine Mind conceived the Idea of Man, or whether the Human Mind conceived the Idea of God ?

Sheffield. Yours, Peter David Flinn.

Miracles

Sir: Miss Lindsay has made a sound point. Until recently it has been the practice of established science to ignore evidence which does not fit into the "mappa mundi" current at the moment; it would even deny the occurrence of inexplicable happenings, however well attested. Further, should a scientist of repute display a serious interest in strange phenomena, as did Sir Oliver Lodge, he would be regarded with a mixture of embarrassment and pitying condescension. There is still a great deal of materialist determinism behind our thinking. Science, at least since Heisenberg, abandoned it, but there is the usual time lag before new ideas and attitudes filter through to us. TV programmes, however, are reminding us of the inadequacy of classical physics to explain behaviour at extreme temperatures or in the realms of the very small or very large.

It is no longer disreputable to be interested in both psychology and para-psychology, including E.S.P., psycho-kinesis, telepathy and hypnosis. Surely a Unitarian should be less dogmatic about "miracles", and perhaps regard them on these lines:—

(*a*) Some may be pious fictions.

(*b*) Some may contain a substratum of fact but have later fictitious accretions.

(*c*) Others may be veridical—in the sense that, though contrary to statistical expectation, they obey laws which few of us, particularly in the West, can imagine and fewer still practice.

Bristol. Yours, D. Godden.

Sir: I find it difficult to follow Miss J. E. Lindsay in her statement of the duality—"natural law", and "supernatural law". Though I agree with her that "we are not yet cognisant of all the laws of the universe, and that we should be "open minded". I do think that in approaching the difficult subject of "miracles"—"Gospel" or otherwise—we should work from the hypothesis of the unity of law. Life is one, and the laws of life are one.

To me the suggestion that "disease of mind and body are the effects of natural law", and that they can be healed by the action of "supernatural law", does not make sense. We as human beings are surely a vital part of the creative evolutionary life of the universe. That creative evolutionary life, which I call "God", is itself "the miracle", and we are contained in it—God's children.

Worthing. Malcolm Ratt.

Post-Summit Disarmament

Sir: A majority of Unitarians recently voted against the British H. Bomb, but hope of unilateral action has received a serious set-back.

One proposal offers hope, and must surely appeal to all Christians. It was made in the House of Commons at the time of the second reading of the International Development Association Bill, by Hilary Marquand, M.P. (Labour, Middlesbrough East) (Hansard, March 28, 1960).

> "Why not propose that every nation undertakes to contribute a fixed proportion of its present armaments budget to this purpose" (the needs of the "hungry" peoples). "There would be no need for a lot of technical arguments about whether one could detect underground tests, or things like that . . . . If such a contribution were made proportionate to the arms budget, it would in itself be an act of disarmament, because the resources which were devoted in this way to the world war on want would be taken away from, and not be available for, the preparation of weapons of mass destruction, or for waging war."

This proposal in no way cuts across the two main proposals still supposed to be under discussion in the Disarmament Conference; it in no way weakens the campaign for "unilateralism". It is based on a concern for the hungry two-thirds of the world's population—a concern which has been expressed by each of the four Giants in recent speeches. It has one important distinction from all other disarmament proposals: it could begin tomorrow!

We in the War on Want Movement believe that disarmament, if linked with adventure on behalf of the under-privileged, would so catch the imagination of the world, that the arms race, if it continued, would continue in reverse. The peoples themselves would force the pace. Total disarmament, which alone can give security, would then be in sight.

London, N.10. Yours sincerely, Olwen Battersby.

Women's League

The North East Lancs Women's League held their quarterly meeting at Padiham. The service was conducted by Miss Connie Thompson. After tea a brisk trade was done on a stall of home-made produce. Mrs. Petts (Jean) of Colne embroidered a supper cloth and raffled it off, a grand total of £9 was raised for our effort for World Refugee Year.

★

The Spring meeting of the Liverpool District Branch was held at Gateacre on Thursday, May 5th, 1960. Service in the Chapel was conducted by the President, Mrs. Atherton, who spoke on the work of the League and its connection with the Churches, one of the chief aims being to deepen and strengthen the spiritual life within them. After the service, tea was provided by the members of the Speke Branch. A short business meeting followed at which reports were given on the G.A. meeting. Mrs. Scott then presented Mrs. Atherton with a handbag—"full of good wishes" from the Liverpool Branches of the League in appreciation of her long and valued service as Secretary for 23 years.

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THE CALENDAR OF THE CHURCHES

SUNDAY, JUNE 5, 1960

Aberdeen, Unitarian Church, Skene Street, 11 and 6, Rev. W. B. Taverner
Aberystwyth, New Street Meeting House, 11, Rev. J. H. Coram Davies
Altrincham, Dunham Road Chapel, 11 and 6.30, Rev. A. W. Vallance
Ainsworth, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. Gill
Astley, Unitarian Chapel, Manchester Road, 6.30, Supply
Bath, Trim Street Chapel, Unitarian, 11, Rev. S. Spencer
Belfast, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
Belfast, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
Bessels Green (nr. Sevenoaks), Unitarian Church, 11, Rev. Dudley Richards
Billingshurst, Free Church, High Street, 11, no service
Birkenhead, Unitarian Church, Bessborough Road, 6.30 (June 12) Rev. Maurice Johnson
Birmingham, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
Birmingham, Waverley Road, Church and Hunt Street Mission, Small Heath, 6, Rev. Joyce [illegible]
Blackpool, North Shore, Dickson Road, 10.45 and 6.30, Mr. R. A. West
Blackpool, South Shore, Lytham Road, 11 and 6.30, Mr. Frank Lowe
Bolton, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. Shirvell Price
Bolton, Unity Church, Deane Road, 10.30 and 6.30, Rev. Arthur J. Long
Bolton, Walmsley, 3.15, and Halliwell Road, 6.30, Rev. Kenneth Wright
Boston (Lincs.) Unitarian Chapel, Spain Lane, 6.30, Supply
Bournemouth, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
Bradford, Broadway Avenue, 3.15, No Service
Bradford, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
Bridgwater, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. Wm. Millar
Bridport, Unitarian Chapel, 11, Rev. G. Randall Jones
Brighton, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. John Rowland
Bristol, Lewin's Mead Meeting, 6.30, Rev. A. H. Birtles
Bristol, Oakfield Road, 11, Rev. A. H. Birtles, 6.30, Mr. R. L. Nicholson
Bury, Bank Street, 11 and 6.30, Rev. F. M. Ryde
Cambridge, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter.
Cardiff, The West Grove Unitarian Church, 6.30, Rev. Roy Jones
Chatham, The Church of the Great Companions, Hammond Hill, 3, Mrs. Inge Hyde
Cheltenham, Bayshill Unitarian Church, Royal Well, 11, Sunday School, 6.30 Rev. John M. Quirk
Chester, Matthew Henry's Chapel, Trinity Street, 11, Supply, 6.30, Rev. E. H. Shaw
Chesterfield, Elder Yard Church, 10.45 and 6.30, Supply
Chowbent Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
Coventry, Great Meeting House, Holyhead Road, 11 and 6.30, Rev. E. H. Morris
Crewe, Free Christian Church, Beech Street, 6.30, Supply
Crewkerne, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. Dickin
Croydon, Free Christian Church, Friends Road, 11, Children's Service, 6.30, Rev. J. P. Chale
Denton, Wilton Street Chapel, 11 and 6.30, Supply
Derby, Friar Gate Unitarian Chapel, 6.30, Supply
Ditchling, Old Meeting House, 10.45, Mr. S. R. Martin
Doncaster, Free Church, Hall Gate, 11 and 6.30, Rev. Alec L. Fisher
Dover, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Mr. C. Emery
Dublin, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
Dudley, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. Norman [illegible]
Dukinfield, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. [illegible]
Dundee, Unitarian Church, 31, Constitution Road, 11, Rev. G. D. Forth
Edinburgh, St. Mark's Church, Castle Terrace, 11, Rev. Bruce Findlow
Exeter, George's Chapel, South Street, 6.30, Swami Avyaktananda
Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
Glasgow, St. Vincent Street, Unitarian Church, 11, Supply
[illegible], [illegible] Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. Cordell
Gloucester, Barton Street, 3, Rev. John M. Quirk
Godalming, Meadrow Chapel (Farncombe), 6.30, Rev. G. Mabel Beard
Guildford, Ward Street Church, 11.15, Mr. G. E. Prentice
Hale Chapel, Hale Barns, 10.45 and 6.30, Rev. G. J. Price
Halifax, Northgate End, 10.45, Rev. Frank Walker
Hastings, Free Christian Church, South Terrace, 11, Rev. Dennis Hilton, 6.30, Mrs. Muriel Hilton
Hinckley, Great Meeting, Baines Lane, 11 and 6, Rev. E. A. Davies
Horsham, Worthing Road, 11, Mr. A. L. Blake, 6.15 Rev. B. Viney
Huddersfield, Fitzwilliam Street, 6, Rev. Frank Walker
Hull, Park Street Church (Unitarian), 6.30, Rev. Ernest Penn
Kendal, Market Place, Unitarian Chapel, 6.30, Student
Kidderminster, New Meeting House, 11 and 6.30, Rev. Edgar W. Hill
Knutsford, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
Lancaster, St. Nicholas Street Church, 6.30, Supply
Leeds, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. B. L. Golland
Leicester, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Walton
Leicester, The Great Meeting, East Bond Street, 11 and 6.30, Rev. Leonard Mason
Lewes, Westgate Chapel, 11, Rev. Basil Viney
Lincoln, High Street, Unitarian Chapel, 6.30, Rev. H. W. Kimbell
Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Dr. F. N. Tindall
Liverpool, Bootle Free Church, 11, Rev. C. A. Piper
Liverpool, Domestic Mission, Mill Street, 6.30, Rev. J. Kerr Mennie
Liverpool, Gateacre Chapel, 11 and 6.30, Rev. S. R. Butler
Liverpool, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. C. A. Piper
Liverpool, Hope Street, 6.30, Mr. D. Brown
Liverpool, Ullet Road, 11 and 6.30, Rev. E. B. Storr
London, Bell Street, Edgware Road, 6, Rev. Walter M. Long
London, Blackfriars Mission and Stamford Street Chapel, 6.30, Mr. John Wilson
London, Brixton, Effra Road, 11, Rev. E. G. Lee
London, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. Graham Short
London, Forest Gate, Upton Lane, 6.30, Rev. John Kielty
London, Golders Green, Hoop Lane, 11, Miss M. K. Godley, 6.30, Rev. D. P. Maw
London, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. R. E. Gowland (also 11, 1st Sunday in the month)
London, Hampstead, Rosslyn Hill, 11
London, Highgate Hill, Unitarian Church, 11, Rev. W. Wadsworth
London, Ilford, High Road, 11 and 6.30, Rev. T. E. Dalton
London, Islington, Upper Street, 6.30, Rev. A. V. Fox
London, Kilburn Unitarian Church, Quex Road, 11, Rev. A. V. Fox
London, Lewisham Unitarian Church, High Street, 11, Dr. Jeremy Goring
London, Mansford Street Church, Bethnal Green, 6.30, Rev. W. Wadsworth
London, Richmond Free Church, Ormond Road, 11, Rev. Walter M. Long
London, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. F. [illegible]
London, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Prentice (also 6.30, 1st Sunday in the month)
London, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
London, Wood Green, Unity Church, Newnham Road, 6.30, No Service
Lytham St. Annes (Ansdell), Channing Road, 11, Rev. E. W. Heaton
Macclesfield, King Edward Street, 10.45 and 6.30, Mr. Peter Jones
Maidstone, Unitarian Church, Market Buildings, 6.30, Rev. Dennis Hilton
Manchester, Blackley, Unitarian Chapel, Chapel Lane, 6.30, no Service
Manchester, Cross Street Chapel, 10.45 and 6.30, Rev. C. H. Bartlett
Manchester, Failsworth, Dob Lane Chapel, 10.45 and 6.30, Pastor D. Mills
Manchester, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice Bowden
Manchester, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill Waring
Manchester, Pendleton Unitarian Cross Lane, 6.30, Supply
Manchester, Platt Chapel, Rusholme, 6.30, Principal Kenworthy
Manchester, Renshaw Street Mission, 6.30, Rev. B. L. Hopkin
Manchester, Stand Chapel, Whitefield (June 12) 10.45 and 6.30, Rev. Sydney H. Knight
Manchester, Wilbraham Road, Chorlton-cum-Hardy, 11, Supply
Manchester, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. John Gill
Mansfield, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sherratt
Marple, Unitarian Hall, 31, Stockport Road, 11 each Sunday
Middlesbrough, Free Christian Church, 6.30, Rev. Lawrence Hallworth
Middleton, Old Road Chapel, 3.15, Supply
Newcastle-on-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. John Storer
Newchurch (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. John Mather
Newport, Isle of Wight, High Street, 6.30 (also 11, 1st Sunday in the month) Rev. W. J. Carter
Northampton, Kettering Road Church, 6.30, Rev. Laurie Tosland
Norwich, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
Nottingham, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
Oldbury, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
Oldham, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
Oxford, Manchester College Chapel, 11.30, Rev. Donald P. Maw
Padiham, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Student
Park Lane Chapel, near Wigan, 11 and 6.30, Rev. Gordon L. Clarke
Plymouth, Unitarian Church, Notte Street, 11 and 6.30, Rev. J. R. Blackburn
Poole, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dumble
Portsmouth, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Rev. John Storrs
Preston, Unitarian Chapel, Church Street, 6.30, Rev. E. W. Deakin
Ringwood, Hants, The Meeting House, 11, Rev. Francis Terry
Rivington Chapel, nr. Horwich, Lancs, 3, Rev. R. I. Pritchard
Rochdale, Blackwater Street, 10.30 and 6, Rev. F. W. Bard
Rotherham, Church of our Father, 10.45 and 6.30, Rev. Eric Phillips
Sale, Atkinson Road, 11, Rev. John Gill
Scarborough, Unitarian Church, Westborough, 10.30 and 6.30, Rev. G. W. Parkinson
Sheffield (Attercliffe), 6.30, Supply
Sheffield, Fulwood Old Chapel, 11, Supply
Sheffield, Unity Church, Crookesmoor Road, 11 Rev. E. D. Davies
Sheffield, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
Shrewsbury, High Street, Unitarian, 6.30, Mr. E. Whitley
Sidmouth, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Whitaker
Southampton, Church of the Saviour, London Road, 6.30 Mr. H. A. Guy
Southend-on-Sea, Darnley Road, Mrs. J. Williams
Southport, Portland Street Church, 11 and 6.30, Rev. T. J. Jones
Stockport, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Supply
St. Helens, Corporation Street, 6.30, Supply
Stockton-on-Tees, Wellington Street, 6.30, Rev. A. D. Williams (also 11, Second Sunday in the month)
Stourbridge, Presbyterian Unitarian Chapel, 11, Rev. C. Simpson
Swansea, Unitarian Church, High Street, 6.30, Rev. L. Baker Short (also 11, First Sunday in the month)
Swansea, [illegible] Free Christian Meeting House, 11, Supply
Swinton, Swinton Hall Road, 10.45 and 6.30, Rev. F. B. Godfrey
Taunton, Mary St. Chapel, 11, Rev. Wm. Millar
Tenterden, Old Meeting House, Ashford Road, 6.30, Rev. G. Kenner
Todmorden, Unitarian Church, 10.45, Mr. H. Varley, 6, Mrs. Procter
Torquay, Unity Church, off The Terrace, 11, Rev. Charles Easton
Trowbridge, Conigre Unitarian Church, 6, Rev. S. Spencer
Warrington, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
Warwick, Unitarian Chapel, High Street, 7, Rev. H. Mathews
Watford, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month)
Wallasey, Memorial Church, Manor Road, 11, Rev. E. H. Shaw, 6.30, Mr. A. S. Patterson
Walsall, Unitarian Free Church, Stafford Street, 11, Rev. R. J. Williamson, 2.30 Sunday School
West Bromwich, Lodge Road, 11, Children's Church, 6.30, Rev. R. J. Williamson.
West Kirby, Brookfield Gardens, 11, Rev. Maurice Johnson (also 6.30, First Sunday in the month)
Whitby, Flowergate, 2.30, Mr. E. E. Strachan
Wilmslow, Dean Row, 10.45 and Styal, 3, Rev. A. B. Downing
York, St. Saviourgate Chapel, 6.30, Mr. S. Thomas
The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., Essex Hall, 1-6 Essex Street, Strand London, W.C.2.

AUSTRALIA

Adelaide, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gibson
Melbourne, Unitarian Church, Cathedral Place, C.2.; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. James
Perth, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Featherstone, 152, Duke Street, Scarborough, West Australia
Sydney, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. D. W. [illegible], Manse Telephone LX 2921
Unitarian Fellowship of Australia, 1 [illegible] Alley, Melbourne, C.1. Minister: Rev. W. Bottomley. Meetings as advertised.
Seaford Community Church, Austin Road, Seaford (Vic.), S.S. weekly at 10 a.m. Public Worship, fortnightly, 2.30 p.m. Minister: Rev. W. Bottomley

CANADA

Montreal, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Angus Cameron
Toronto, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. John H. Morgan
Vancouver, B.C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. P. Hewett

NEW ZEALAND

Auckland, Unitarian Church, Ponsonby Road, 11 and 7, Mr. H. J. Wilson
Wellington, Service suspended—Enquiries—Miss Waters, Tel. 45-232

SOUTH AFRICA

Cape Town, Hout Street, 11, Sunday School: 7, Service, Rev. Marcus C. Ramson

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Flat for Unitarians

No. 31 High Street, adjoining the High Street Chapel, Warwick, is in course of re-construction and a self-contained flat will become available in the near future. Inquiries are invited from interested Unitarians and should be addressed to: L. C. Tudor, 13 Albany Terrace, Leamington Spa.

Holidays Abroad

Two vacancies—Florence/Rapallo (June 20th-July 6th); Austria/Yugoslavia (August 8th-21st); Norway (August 19th-September 1st). Lone travellers welcome. Nothing strenuous. Rev. Parkinson, 10a Westbourne Grove, Scarborough.

Ninety-Fifth Birthday

On Sunday afternoon, May 1st, my wife and I were privileged to attend a very happy service in the home of the Rev. William Jellie in Auckland.

For a long time advancing years have prevented his attendance at our regular service—he will be celebrating his 95th birthday very shortly—and this opportunity to join with members of his family and a number of old friends in such an act of worship gave him great joy.

It was good to have been there and long shall we remember the moving benediction which the old man gave at the close of the service, conducted by Mr. G. T. Saker, whom we met in London last year.

J. S. S. Cooper.

Given in Service

Many Unitarians in the Midlands will feel a deep sense of personal loss at the passing of Harold Davis, suddenly and unexpectedly on Monday, May 16th. Harold Davis contributed nothing to Unitarian thought or theology, his name will never appear in any history of the Movement, he was no great public figure, but his life of service to our cause should be a source of inspiration to us all.

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THE INQUIRER

All letters and manuscripts for the Editor must reach him not later than Saturday morning for publication the next week. All communications must be accompanied by the name and address of the sender.

Subscription Rates: £1 6s. 6d. per annum (post free).

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TEL.: EUS 7254 Editorial: EUS 2012.

He was a tailor. He was always willing to explain that tailors were specialists. Some made trousers, some made jackets, but never both. Harold was a jacket man. He made the kind of jackets that few of us can afford to wear, and he made them superbly. He was an honest, capable and conscientious craftsman, and his craftsmanship was highly regarded. He set himself high standards. Naturally he made his own clothes (and often his wife's) and some time ago he made himself a jacket, in which even he could find no fault, and which was subsequently admired by many at the Midland Sunday School Association's Craft Exhibition.

He was a small man, always spruce, always well turned out. He was chaffed on account of his lack of inches, and he always took it in good part. He had a Puckish sense of humour to match his stature. He was always cheerful. Children and young people were instinctively attracted to him, and he to them. He was the perpetual "big brother" to scores of young people and small children.

The greatest thing about him was that he was a Unitarian for twenty-four hours a day. He had been a Unitarian all his life, and the church at Walsall was his whole life. Never was there a more devoted worker. At his death he was the chairman of the congregation; for many years he had been its secretary. At meetings church members were always struck by the vast reserves of faith he stored in his small frame. For many years he ran the Sunday School single-handed. He started a Youth Club that failed. He started another that has succeeded. He was a most devoted member of the Midland Sunday School Association of which he had been president. He took a lively part in all its activities. He helped to organise the Sunday School's sports, and was the competitors' marshal on the day, jollying everybody along as he went about it. His enthusiasm on these occasions was highly infectious. There was no despondency when Harold was about. His motor-car was used like a taxi every summer, taking children to festivals, campers to Kinver, week-enders to Great Hucklow. He was generous with both time and money in the service of his church. For many years also he was a valued member of the Committee of the Midland Union.

He will be missed in many Midland pulpits. He confessed that he found preaching very difficult. He could translate his ideas into words only with long and sustained effort. His sermons took him hours to prepare. He was nervous when he preached, but preach he did and what he lacked in eloquence he made up for in sincerity.

He sought no glory, he sought no honour. He was essentially a simple man. He was a Unitarian to be proud of.

Harold Davis, the dedicated Unitarian, the powerhouse of faith, and those like him in congregations up and down the country are the backbone of our movement, and long may our churches continue to breed them!

J.E.C.

Printed by SOUTH ESSEX RECORDERS Ltd., High Road, Ilford. Printed by SOUTH ESSEX RECORDERS Ltd., High Road, Ilford, at the Temporary Office, 14, Gordon Square, W.C.1—Manchester (Wholesale) JOHN HEYWOOD, Deansgate. Saturday, June 4, 1960